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The AMERICAN FRIEND

[APRIL 26, 1951]

QUAKER "BOOK OF NUMBERS"
STORM OVER THE PACIFIC
EDITORIALS

A Creed For Life

William W. Clark

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The Quaker Calendar

Events of 1951

Missions for Our Time

Fred Goodsell

News of Friends Groups

Baltimore, Japan, Australia

Why Do We Not Grow?

Seth Hinshaw

THE QUAKER CALENDAR

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservative; I—Independent; U—United Yearly Meeting.

NEBRASKA — F — June 13-16; Pueblo, Colorado; Dale V. Benton, *Clerk,* Allen, Nebraska.

CALIFORNIA—F—June 18-24; Whittier, California; Blaine G. Bronner, *Clerk,* Box 160, Spring Valley, California.

NEW ENGLAND—U—June 19-24; Phillips Academy, Andover, Massachusetts; Arthur Jones, *Clerk,* Winthrop, Maine.

CANADA — C — Probably June 27-30; Pickering College, Newmarket, Ontario, Canada; Francis Starr, *Clerk,* Newmarket, Ontario, Canada.

CANADA—F—Same date and place as above; Stirling Nelson, *Clerk,* 1411 Morrison St., Niagara Falls, Ontario, Canada.

GENESEE—FGC—Same date and place as above; Mable B. Wilson, *Clerk,* R. R. 5, Welland, Ontario, Canada.

NEW YORK — F — July 28-August 3; Silver Bay, Lake George, New York; Alfred J. Henderson, *Clerk,* Oakwood School, Poughkeepsie, New York.

NEW YORK—FGC—July 28-August 3; Silver Bay, New York; Howard Kershner, *Clerk,* 55 Central Park W., New York City 23.

NORTH CAROLINA — F — August 7-11; Guilford College, North Carolina; Seth B. Hinshaw, *Clerk,* 401 Worth St., Asheboro, North Carolina.

NORTH CAROLINA—C—August 10-14; Cedar Grove, Woodland, North Carolina; Mahlon Newlin, *Clerk,* Route 2, Graham, North Carolina.

WILMINGTON—F—August 13-19; Wilmington College, Wilmington, Ohio; Jesse A. Stanfield, *Clerk,* 708 Rombach Ave., Wilmington, Ohio.

CENTRAL — I — August 15-19; Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, *Clerk,* 720 E. Walnut St., Indianapolis 2, Indiana.

IOWA — C — August 15-20; Paullina, Iowa; John P. Williams, *Clerk,* Springville, Iowa.

ILLINOIS—FGC—August 16-19; near McNabb, Illinois; Charles H. Harker, Jr., *Clerk,* Dunlap, Illinois.

PACIFIC AND PACIFIC COAST ASSOCIATION—I—August 16-19; 3959 15th Ave., N.E., Seattle, Washington; Eubanks Carsner, *Clerk,* 3920 Bandini Ave., Riverside, California.

OREGON—I—August 16-21; Newberg, Oregon; Gervas A. Carey, *Clerk,* Fruitful Hill, Dundee, Oregon.

WESTERN — F — August 21-25; Plainfield, Indiana; Marcus E. Kendall, *Clerk,* Carmel, Indiana.

IOWA — F — August 21-26; Oskaloosa, Iowa; Roy S. Williams, *Clerk,* 813 North C Street, Oskaloosa, Iowa.

OHIO — I — August 21-26; Damascus, Ohio; Ralph S. Coppock, *Clerk,* 711 Wright St., Alliance, Ohio.

INDIANA—F—August 21-26; 15th and Main St., Richmond, Indiana; Murray C. Johnson, *Clerk,* 1515 S. Adams, Marion, Indiana.

INDIANA—FGC—August 23-26; Pendleton, Indiana; Laurence Furnas, *Clerk,* Waynesville, Ohio.

OHIO — C — August 25-29; Stillwater near Barnesville, Ohio; Louis J. Kirk, *Clerk,* R. 2, Columbiana, Ohio.

WESTERN—C—September 1-5; Sugar Grove near Plainfield, Indiana; Albert Maxwell, *Clerk,* Plainfield, Indiana.

KANSAS—I—October 8-14; University Friends Church, Wichita, Kansas; Gurney T. Hadley, *Clerk,* Route 1, Coldwater, Kansas.

LARGER FRIENDLY MEETINGS

PHILADELPHIA GENERAL MEETING—November 1-3; George A. Walton, *Clerk,* 1515 Cherry Street, Philadelphia 2, Pa.

1951 AMERICAN YOUNG FRIENDS CONFERENCE—August 27-September 1, Wilmington College, Wilmington, Ohio; Chairman of Planning Committee: Erica M. Zintl, 1529 Linden Ave., Baltimore 17, Maryland.

THE WORLD CONFERENCE OF FRIENDS—July 28-August 6, 1952, at Oxford, England; address in America, James F. Walker, 20 South 12th St., Philadelphia 7, Pa.

The Calendar of Yearly Meetings, *an eight page leaflet published by the Friends World Committee, is now available. It contains information about Yearly Meetings and Friends' Centers around the world, and would be a very helpful guide to Friends wishing to visit Yearly Meetings on their vacations or travels. Copies may be secured free from the Friends World Committee, American Section, 20 South 12th St., Philadelphia 7, Pa.*

"FRIENDLY" PHONOGRAPH RECORDS AVAILABLE

A number of records of interest to Friends have been released during the past few months. The following 12-inch microgroove records, to be played on 33⅓ r.p.m. long-playing equipment, may be borrowed from the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa. A.F.S.C. regional offices have them for loan also. Very effective use of these records can be made in group meetings, young Friends meetings, and informal get-togethers.

"God Helps Those . . ."—tells of the Service Committee's self-help housing project with a group of coal miners at Penn Craft. Eleanor Roosevelt states the significance of the project.

"The New Philadelphia Story" — describes the current Philadelphia slum rehabilitation project of the A.F.S.C. Originally broadcast on the NBC "Living—1949" series.

"The Quaker Faith" — originally broadcast on CBS' "Church of the Air" series. Errol T. Elliott gives some historical aspects of Quaker beliefs; Clarence E. Pickett presents the current significance of Quaker testimonies. The Earlham College Choir sings several hymns.

"Peace with Russia"—a University of Chicago Round Table discussion between Gilbert White, William Henry Chamberlain and Malcolm Sharp.

"Whose Time is Come"—starring Lew Ayres describing non-violent solutions to conflict.

"What About Universal Military Training" — discussion between Clarence Pickett and the National Commander of the American Legion. Originally broadcast on December 17, 1950.

"The Trial of William Penn" — a dramatization from CBS' "You Are There" series of historical incidents.

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Editorials . . .

Quaker "Book of Numbers"

IF we were to name a history of Friends after a book of the Bible we should like to think it might be the "Book of Acts." We want to emphasize the prophetic element in our history. But a "Book of Numbers" would also be revealing. While numbers, organization and finances are not the whole measure of a movement, they are a significant part of it.

They help answer questions for Friends, "Do they have a future?" "Are they prepared and equipped to do important work?" "Does their support of their work give evidence that they believe in it?" It has been either pride or an evasion of an embarrassing truth that has led Friends to deplore numbers and emphasize uniqueness instead. There is always the subtle temptation to seek elevation in terms of distinction, of uniqueness, and thereby smallness in numbers.

This is often done by an insistence on conformity to a set pattern in faith and practice. Sometimes the emphasis is on faith, at other times, on practice. We are afraid to trust a divine creation in our day. We seem to doubt that God may use the very diversities of our Meetings to write a new genesis for Friends.

Numbers? As Seth Hinshaw writes elsewhere in these pages, numbers are people, and until we show interest in them, until we have a measure of evangelical zeal for ministering to boys and girls, men and women in our communities we shall have no evidence of a present day prophetic zeal. There will be no "Acts" without "Numbers"—no church without people; no future without an evangelical present.

When Dollars Are People

As we write these words, the boards and committees of the Five Years Meeting are convening in Richmond for their annual sessions, to be followed by a meeting of the Executive Committee. There is necessarily an element of routine in conducting these annual business meetings, but the issues with which they are concerned are not mechanical and statistical. They point toward people and they are spiritual, vital and personal in nature. While we try to be aware of the dangers of mechanizing a vital service, we recognize that organizing, planning and paying for a service that reaches from a local Meeting to all the others and to the nerve centers of the world is essential.

Call the financing of it a United Service Budget or whatever you will, the work will not be done and the people in our Meetings will not be gripped by a sense of mission if we do not unite our strength for it.

There are two main emphases, from the point of view of financing, that will be considered by our departments and by the Executive Committee of the Five Years Meeting—our united work as depicted in the budget for those services, and the raising of funds for a new Central Office Building. The Five Years Meeting last October, with unusual enthusiasm, authorized the building of a new home at Quaker Hill for the departments of the Five Years Meeting and appointed a building committee to plan and carry it through, subject to approval of the Executive Committee.

The Men's Extension Movement of the Five Years Meeting, which was newly created by representatives of the men's groups in our Yearly Meetings, came forward and offered to be the responsible body for raising the funds. L. Glenn Switzer as president of that group and R. Ernest Lamb as director of that plan, together with their committees, have been actively at work holding meetings and planning. We are now ready to certify the final plans and follow through.

Is this the end or objective of the Five Years Meeting—a new building and a budget? Certainly not! It is the necessary means by which we work more effectively for the true objective—the redemption of men. If viewed in right perspective, both numbers and dollars are persons.

Storm Over the Pacific

IF Truman were a Republican and MacArthur a Democrat, then who would be for whom? The embarrassing answer to that question reveals why the internal politics of America affect international affairs so adversely. Most of our elected representatives are ready to make political hay out of any international problem, as a way to make votes in American elections.

At the present moment, this centers on the dismissal of MacArthur by the President from the command in the Far East. It is not so much a question with many of our political leaders as to whether a course for the Korean affair is right as it is a question of who sets the course.

One can maintain a certain degree of understanding when party line adherence affects Americans only in some national or local manner, but when world peace is at state, when millions of lives are involved, it is treason to humanity to capitalize on the situation for political gain. America is not the only nation in which this is done, but just now we are the ones putting on the show.

It is an editorial hazard now to comment on the current affair. It would be easier two months from now. In the first place, we hold no brief for the foreign policies of the present administration in Washington. We have been about as critical as many of our neighbors on the lack of an intelligent, explicit statement of foreign policy. The mental agony of seeing armies see-sawing, back and forth, North to South and back again leaving thousands dead, freezing and starving is all but unbearable to all of us, especially when we see no clear indication as to how it can be ended. It must be also exasperating to one who holds the responsibility for the United Nations forces and feels he is restrained from striking arterial blows on the enemy.

It should be remembered that nearly every military leader who is in the spotlight of a conflict is called "great." It is not difficult to lionize a General.

What it takes to make one a great General we do not know, but certainly such a military person can absorb more shocks and reverses than can a civic leader and still come through as a hero.

There is much being written and spoken on one side of the question just now, as the earth quakes under the returning tread of MacArthur to the United States. Is there anything we have forgotten on the other side of the question? Most returned soldiers will remember chiefly the insistence of MacArthur that "I will return" be used when the O.W.I. suggested that "we shall return" be printed on leaflets and dropped over enemy territory.

It will eventually be remembered that MacArthur defied advice in crossing the Yalu River, turning loose a tide of Chinese Reds into Korea. Would they eventually have come into the war anyway? No one knows. At the time it happened there was considerable criticism of the strategy used in Korea by MacArthur whereby the U.N. forces were divided and parts of them in the northeast had to be evacuated by sea. It was a military disaster. MacArthur's assurance shortly before this reverse that there was now no danger from Chinese Reds and his facile way of dashing off political statements—all of these are on the record, but forgotten just now.

It will also be known eventually that his proposal of a truce, in terms no enemy would likely accept, was reported to be his unwarranted distortion of a peace feeler being issued by the State Department.

One principle is clear. While military leaders have the problem of how to fight a war, they should not have the decision on affairs of state and the problems of political import, and they must be kept subject to civilian control.

The most basic principle of all is the utter folly and self-defeat of the war method. Once a nation is in war, every decision seems to lead it deeper and deeper into the conflict. The only answer, and the one drawing universal assent, is the need to end the Korean conflict by any honorable settlement.

The attitude of Americans with over 10,000 killed and five times that number wounded and maimed, while furnishing nine-tenths of the fighting forces, can well be understood. All of this, and no policy from the United Nations pointing toward a culmination of the conflict, can drive the public to desperate reactions.

The Korean complex is confusing, and largely because of that confusion, we rush to praise and parade as though we had all the certainty in the world on the right course for Korea. It is largely a psychological release from pent up feelings of frustration.

E. T. E.

A Creed For Life

By William W. Clark

This essay on a living creed was written by William Clark, Headmaster of Oakwood School, for the Devotional Page, but is printed as our leading article so that it may more readily come to Friends' attention. It is written in stirring and vital faith, with humility and devotion that stir us to self searching and to prayer.

I believe! It seems to me that a fundamentally important insight into any person's state of mind and spirit can be gained by learning whether or not he is a believer. Is there that to which he has committed himself, come what may? Has he convictions, mobile yet strong, which hold enough force in his life to provide a profoundly dynamic center of motivation in every circumstance. Has he a sense of purpose, pliable but sturdy, which keeps him moving consistently toward a Kingdom? If yes, then he is surely a believer.

Am I a believer? Quakers consistently have shied away from the formulation of creeds. In the vitality of spiritual life, they have felt that any too exactly defined statement of belief was sure to kill the spirit. Thy knew that the great and vital realities of Godly life could not be confined within a creed. Never has this held them back from bearing their witness, quietly or vociferously, now conservatively and now radically, to their profound convictions concerning the ultimate truths of God. With silent certainty or passionate daring, they have followed the inner light wherever it led, as adventurers of faith. They have been one with the great company of Christians through the ages whose inner certainties have led them to walk always more and more unswervingly in the footsteps of the Master.

Adventurers of Faith

Am I an adventurer of faith? A believer inevitably is an adventurer. He does not live with the known; he lives with that realm of things which are not known but are affirmed. He deals with "the evidence of things not seen," and he creates the present out of "the substance of things hoped for." Often we are much confused by the relationship between the known and the believed. Many and many a time in religious history, worshippers have settled down to a treatment of the believed as if it were the known. To them, the religious dogmas which they affirm should be just as obvious and binding upon all people everywhere as are impersonal truths like "two and two are four." This is the absolute reverse of living faith. When I am bearing witness by word or deed to what I believe, I am not in the realm of the known; I am inevitably a pioneer, adventuring into the future, creating life as I go out of the wedding of facts and dreams. A man makes one of his most profound discoveries when he finds that the foundation of creative living is not made up of demonstrated facts but of daring affirmations. In the words of the poet, faith is the soul's invincible surmise.

So it is that we must have our creeds but we must never be dogmatic about them. In a very real sense, no two people may have exactly the same creed, just as no two marriages are exactly the same. If a man's faith is the wedding between his dreams and his actual experiences, the result will have a distinctive quality representing the highly individual way in which that person faces the rising sun of each new day begun. Everyone is an adventurer finding distinctive and unmapped ways in which to pioneer.

Faith from Doubt

This means that faith grows out of doubt and uncertainty. I think we are apt to consider faith as the opposite of doubt, but I think we are wrong here

cannot conceive of a vital faith existng unless there has been a genuine xperience of skepticism to precede it nd to continue along with it as an ver-present challenge. I think our misnderstanding has arisen from the fact hat we are apt to add a strong touch f feeling to the word "doubt." We hink that it always involves anxiety nd uneasiness. This does not need to e the case. Doubt should mean a darng search.

Faith is alive, doubt is alive; knowldge and dogma are dead, the petrified and of the past which some mistake or a living hand.

I believe! I am not sure, I do not now, I launch out into the deep!

Upon every man is placed the burden f choice, for him to become a man. I ave to make up my own mind and you ours. What has been revealed to others n the experience of their faith is not rue for me until it has been corroboated within the depths of my own dventurous experience. Kierkegaard, he great Danish thinker, helped me reatly to the realization of this truth hen he pointed out that there is no uch thing as a disciple at second hand. very disciple of Jesus inevitably bemes his contemporary; not every conmporary of Jesus inevitably became is disciple. An act of faith, an affirmaon of the soul of every individual is nvolved in discipleship. It was no nore necessary for the first disciples han it is for us to acknowledge the hristian way of life. In exactly the me way, it is just as possible for us s it was for them to make this daring firmation. Then can we forget how, r each of them, there were moments doubt and uncertainty? Perhaps homas carried it to an extreme in his mous doubting, but we have only to member how the record says, "They l forsook him and fled," to realize hat the first Christian faith in the first hristian hearts was not a matter of ctual certainty which could not be enied, but was founded upon an exerience which included questions and ncertainties.

God Is Truth

I had a remarkable experience talkg with a young Catholic college stunt. He had been asking searching uestions and making very enlightenng comments about the Christian phisophy of life. He had not seemed to afraid to enter any field of inquiry our discussion. He never said, "Well e church says so-and-so about this, d that is all there is to it." I asked m why he was not afraid to question me of the dogmas which he had been ught and to challenge the church's octrines. He answered very simply, "Why should I be afraid? If I am honestly seeking the truth, I have nothing to fear because God is truth."

Nothing to fear! There is a statement of great faith. The opposite of faith is not doubt, it is fear. Tentatively but joyously we go forward, knowing that though we do not see the path in all clarity there is One who does. We declare our convictions, not to bear witness to the convictions themselves but to the author of them. My creed does not say that I have grasped the truth. It is my bold yet humble declaration that I have been grasped *by* the truth. "I believe" means that God's purpose is so great that although I cannot comprehend it, it has apprehended me. With Paul I cry, "Not that I have attained or am already made perfect, but I press on!"

I believe! God help me, I have a creed. Listen as I bear my testimony, and remember that I am pointing not *to* my statements but *through* them to the God who makes it possible for each one of us to blend facts and dreams in the life of pioneers.

FROM THE AUSTRALIAN FRIENDS EPISTLE

To Friends Everywhere:

Our concern regarding the tension which continues between nations has weighed heavily upon us. We should like to see the confidence in which our Society is held used in the work of mediation. We suggest that steps be taken to train suitable Friends to act as mediators so that they may be sent where tension exists, to create an atmosphere of good will and undestanding.

We are reminded that Christ lived in troublous times as a member of a subject race of ardent nationalists seeking their freedom. His fellow countrymen expected their Messiah to free them from the yoke of the oppressor by political action; he approached the problem from an entirely unexpected angle —that only by a change of heart could the Kingdom of Heaven come on earth.

Today, that fundamental change of heart is still urgently needed, for the ultimate cause of war and social evils is the selfishness and fear in the hearts of men. Only as these are overcome by the way of love, love expressed in action, shall we progress towards finding a permanent solution for ending war and solving our social problems.

We have heard more of the need among our aborigines and some possible avenues of service seem to be opening . . .

General Meeting for Australia
A. Sydney Wright, *Clerk*

BALTIMORE YEARLY MEETING EXPERIENCES UNITY

The Baltimore Yearly Meeting of Friends (Homewood) met in its 280th Annual Session, March 28 to April 1, 1951. More than fifty of the representatives were present, as well as several visitors. Among the visitors were L. Glenn Switzer and R. Ernest Lamb, who came from California in the interest of the Men's Extension Movement and the Five Years Meeting building program. They spoke at the men's dinner on Friday evening and also participated in several sessions of the Yearly Meeting. R. Ernest Lamb will remain in the Yearly Meeting for two weeks to promote the building fund for the new central office in Richmond, Indiana.

William Wetherald, President of the Young Friends Yearly Meeting, and his bride of less than two weeks, Shirley Holt Wetherald, took part of their honeymoon to attend the Yearly Meeting. Lawrence Peery, Young Friends Secretary for the Five Years Meeting, was present and led the discussions for the Young Friends. Harold and Gladys Tollefson and daughter, Miriam, came back home for Yearly Meeting. Harold Tollefson gave the evening address for the Young Friends Program. Other "home folks" from away, were Allen White and E. Raymond Wilson of the Washington Meeting. Allen White gave a report on the American Friends Fellowship Council. Raymond Wilson spoke for the Friends Committee on National Legislation. Harriett Woodard gave us a glimpse of the work in the Indian Missions.

Elbert Russell gave the Cary Memorial Lecture on the subject: "Quakers and the Modern Use of the Bible." He traced the various changes in the Society of Friends and showed how each new movement changed or modified our ideas concerning the use of the Bible. On Friday evening, at Stony Run Meetinghouse, Rabbi Morris S. Lazaron, author of *Common Ground,* stressed the importance of the separation of Church and State.

Our Executive Secretary, Marlin D. Dawson, started the first day with a tired and anxious look but a broad smile appeared about five o'clock and "the grapevine" carried the message all over the room, "It's a boy." The new arrival, Duane Perry Dawson, is the second son of Marlin and Helen Dawson.

New Quarterly Meeting

One of the most thrilling items of business was the approval of a plan (also approved by Stony Run Yearly Meeting), to set up a new United Quarterly Meeting. This new Quarterly Meeting will include all of Fairfax

Quarter (Stony Run), Goose Creek United Monthly Meeting (including Lincoln), Hopewell Monthly Meeting (Homewood), Friends Meeting of Washington (Florida Ave.) and Washington Monthly Meeting (Irving St.).

The Yearly Meeting adopted a budget for 1952 of $7,300 and pledged $4,000 to the United Budget of the Five Years Meeting.

J. Hoge Ricks, for twenty years Clerk of Baltimore Yearly Meeting, was named Chairman of the delegates to the Friends World Conference in 1952. Others named were: J. Elliott Green, Jr., Herbert M. Hadley, Elizabeth E. Haviland, William R. Neave, Arthur W. Silver, and Theodate P. Wilson.

The Junior Yearly Meeting had a very fine program under the leadership of Lucille W. White. They had messages from Elbert Russell, James Coney, Harold Tollefson and Marlin Dawson. In addition to their business, they enjoyed singing and handcraft. To the children of the rural areas, a trip to down-town Baltimore is always one of the real treats of Yearly Meeting.

The United Society of Friends Women was privileged to have May Jones, of Chicago, as speaker at the dinner meeting. It is planned to send at least two delegates to the conference in Marshalltown.

The following quotation from the first paragraph of our Yearly Meeting Epistle expresses very well the spirit which pervaded our sessions: "We have been increasingly aware in our annual sessions of the growing spirit of unity that pervades our local meetings, and the development of united meetings in several communities is the outward expression of this inward unity . . . The heartening of the local meetings which has resulted from restored oneness has made itself felt in a more active Yearly Meeting outreach."

Ava F. Frazer

NEHRU ON PEACE

People talk about peace and yet in talking about peace not only is their manner most warlike, but their methods are also warlike and peace becomes a prostituted word. There is no meaning when you use it really for the purpose of war. How can you get peace if you are aiming at war, talking and thinking of war and exploiting the word peace for that purpose? We have peace conferences where the most violent discussions are held. I cannot understand how you can reach peace if you travel that way.

Jawaharlal Nehru
Quoted in *The Guardian* of Madras, India

A Question for Quakers

Why Do We Not Grow?

By Seth Hinshaw

Seth Hinshaw, who is Minister of the Asheboro, North Carolina, Friends Meeting, writes with a touch of bitter humor on the problem of numbers. In a day of growing churches, the Society of Friends remains the same, or diminishes. This article questions our attitude toward our shrinking group and points up at least one of the reasons for our lack of growth.

OUR inherited reputation of honesty and veracity is a great joy to us, and we make commendable efforts to maintain this tradition, at least most of the time. When talking about ourselves, however, we have a tendency to rationalize somewhat, and to quote half-truths which tend to make us feel easier inside. It may be that this tendency is not too serious; at least there is nothing in our Faith and Practice which specifically says that Friends shall not invent for themselves excuses after the manner of the world! After all, questions about declining numbers are not easy to answer; and surely no one could be dealt with in Monthly Meeting for declaring that high grapes are quite sour anyway! And yet I keep wondering about it all.

At first glance it would seem that the situation would be improved if no one would ask us why we do not grow. Then the very occasion for many statements of doubtful veracity would be removed. A closer study of the facts, however, reveals that we feel moved to answer the question over and over again, even when no one has said anything. It is not uncommon for someone to make a rather nervous answer right in the midst of the silence, as though an inaudible voice had said, "Why are you not growing?" There seems to be something strange going on amongst us.

Variations on the Theme

Since the question has to be answered so often, there is wisdom in answering it for ourselves, rather than in letting others do it. We must be careful that only approved and acceptable answers are given. At this point we are greatly indebted to the weightier Friends for their willingness to do the speaking. Their statements are greatly comforting and assuring to lesser Friends. For who could persist in a feeling of uneasiness when he is assured over and over again in these words: "Numbers are not important"? Poetic variations on the same theme are equally comforting, such as, "We are not concerned about numbers;" and again, "It is not important that we grow in numbers." What would we do in our quiet periods if we had no one thus to minister to our inner peace?

Surely the truth in these statements is obvious and undeniable. Everyone knows that mere figures on a report blank do not bring in the Kingdom of God. Likewise everyone knows that Quaker testimonies are not propagated by mere multitudes of people who know little about them. Being a sixth generation Quaker myself, I am very conscious of this truth. Why is it, then, that we still cannot feel quite easy within?

Numbers Are Individuals

In my work in the local Meeting, I often put down figures, ordinary numbers like 25, or 50, or 5. The strange part about it is that these numbers indicate real *persons, individuals,* one by one, whom I know and love. The 5, for example, stands for a family—a father, a mother, two boys and a little girl. It is *my* family, and the Quaker emphasis upon the individual has profound significance indeed. But let's imagine for a moment that I am a stranger moving into a Friends community. Let us suppose that my children are desperately needing to be won for Christ and the Kingdom of God, and yet no one shows any interest in them, nor concern for them. Under such circumstances, how would I feel to hear someone saying, "We make no effort to reach new people, because numbers are unimportant?"

The value of the individual is a testimony very dear to us, that is, when we are the individuals. Does this significance diminish or disappear when we leave our own circles? In every Friends community that I know there are large numbers of people who belong to no church, and who have never had any gesture of interest and concern whatsoever extended to them from the local Meeting! I am quite puzzled to know when, and upon what basis, an individual becomes unimportant. At what point in the Gospels do ideas and doctrines take precedence over persons?

Could it be that there are Elders sitting in places of leadership who are not quite in unity with Jesus' commission to go make disciples? We sometimes say that it is not so important to win others as it is to make good Quakers out of the ones we already have. At this point, some Meetings are making the revolutionary discovery that winning the Smith boy and the Jones

girl before they drift out of reach does not hinder the processes of Christian education at all! That is to say, the *quality* of Quakerism is not impaired when Andrew finds his brother, as in the Gospel story. It may be that our greatest defection from primitive Christianity stems from the strange things we do to the truth in assuring ourselves that numbers are not important.

It has been implied that Friends are not called to reach persons, but to bear great testimonies. But is there any real reason why we should not do both? Again it is said that we should be shining examples of great virtue ourselves, without openly saying anything to others about accepting the saving grace of our Lord. But Christianity exists today because the early Apostles did not take this slant on the Great Commission! Would that such terms as *zeal* and *practical efficiency* could come into good usage with us again!

When I go into a home where tragedy has struck because of the lack of moral guidance and Christian influence, how shall I feel about our leaning over backward to avoid any semblance of outreach? When children, or young people, or parents *could* be won for the Kingdom of God, and are not, then indeed it may be that on the Judgment Day there will be quite a compilation of statistics confronting us which we shall wish very much to discount or minimize. Who then shall rise up to convince the Great Judge that numbers are quite insignificant? It is small wonder that we register agitation when statistics are introduced!

One teacher in our Bible School has this month sought out and brought in a whole new family of children. She hopes that they, in the providence of God, may become good Quakers, and that they in turn may win many others to the Kingdom. For some strange reason, apparently not always understood among Friends, she is interested in numbers. It should be added that she is a relative new-comer to the Society, and has not heard our pet half-truths repeated too many times. Acceptance of the finer points of doctrine seems to come with the years.

MOOTED MOVIES

The National WCTU has charged the "Temperance and Tolerance Association" with being a front organization for liquor and saloon interests. A film released by the Association, "The Truth Shall Make You Free," "pretends" to epitomize America's dealing with the liquor problem, states the WCTU, but actually is a "wet" film, made by the liquor industry. The WCTU also denies that Mrs. Ida M. Thurber, described as the founder of the Association and a former WCTU leader, ever was a leader of the Women's Christian Temperance Union.

* * * *

Another film is causing explosive defense and accusation in New York. Roberto Rossellini's film, *The Miracle,* has been charged as sacrilegious and blasphemous by Catholic leaders, and picketed by Catholics at its showing in a New York theater. A number of Protestant clergymen have spoken out in defense of the film, stating that the story of the poor, mentally deranged woman who is the chief figure causes pity, compassion and understanding, but not contempt for the Catholic Church or for religion. Participants in a symposium featured in the February 1 issue of *The Churchman,* state that the Catholic Church has the right to forbid its own members to see the film, but not the right to force such censorship on others.

Approximately 700 displaced persons families have been aided by Brethren, according to a report from New Winsor, Maryland. Most of these D.P.s have made a reasonable adjustment. Displaced persons coming in the near future will include handicapped cases.

POETRY CONTRIBUTORS

Mrs. David W. Dimmock, Hunky Dory Farm, Hatchville, Massachusetts.

Reba M. Thomas, 25½ South 16th Street, Richmond, Indiana.

It is never "too late" for those who work with God.

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Quaker Hill, Route 28, Richmond, Indiana

THEODORE FOXWORTHY
ESTELLA ELLIS FOXWORTHY

IN MEMORIAM

Since the writing of this memorial, we have learned of the death of Theodore Foxworthy. A paragraph has been added to indicate his passing.

Estella Foxworthy, daughter of Isaac and Martha Ellis, was born in Jefferson County, Iowa, in 1876. She passed peacefully to her eternal reward from her home in Portland, Indiana, on March 22.

She was happily united in marriage with Theodore Foxworthy in 1905 at Central City, Nebraska, linking her life with his in faithful, fruitful service. She was a loving companion in whose wise counsel her husband safely trusted; a faithful Minister of the Gospel in the Society of Friends; a valued friend of young and old, giving her life unsparingly in the service of others.

At the time of their marriage, Theo and Stella Foxworthy were ministering to a Friends Meeting at Kemma, Nebraska. They went as pastors to Plainview, Nebraska and later to Central City where Theodore served as a field worker for Nebraska Yearly Meeting and Estella was engaged as a teacher and counselor in Nebraska Central College. She also served as a Secretary of Missions, being throughout her life an ardent supporter of the Missionary program of the Church. The Foxworthys also served for a year as pastors at North Loup, Nebraska. In Indiana, they were at Spiceland for two years and at the East Main Street Friends Meeting in Richmond for another two. Three years followed as joint superintendents of the Home and Mission work in Nebraska and four years at Grand Island, Nebraska. They served in Arnolds Park, Iowa; at Traverse City, Michigan; St. Mary's, Ohio; Portland, Indiana, and before retiring from the active pastorate, at Antioch Chapel in Ohio. In 1929, they visited the Doukhobor colonies in Canada in a ministry of love.

Estella Foxworthy's triumphant faith did not falter as her physical strength waned. Five sisters and one brother survive her. Funeral services were held in the Portland Friends Meetinghouse with the pastor, Walter McAdams, and R. Ernest Lamb in charge.

Theodore Foxworthy passed away on April 14, at Coloma, Michigan, shortly after his wife's death. An invalid for many years, he, with his wife, was cherished by many Friends for his helpfulness and loving spirit. Both were ministers in the Society of Friends, and the record of the life of one cannot be written without recognition of the unity of their life together.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Rufus Jones: Master Quaker, by David Hinshaw; Putnam, 1951; 306 pages; $4.00.

It has been an inspiring experience to read this delightful story of the man who has endeared himself to so many, Quakers and non-Quakers alike.

After a brief resumé of the beginnings of the Quaker movement in England and its development in America, the author helps us to see the various contributing factors which brought Rufus Jones to the great concern of his life—to understand God and His world. His family, South China Meeting, the beauties of nature, his teachers at Friends School and at Haverford College, all shared in this developing mystic way of life.

Later Rufus Jones had the opportunity of visiting English Friends and Friends Meetings. During a year's study under Professor Kuno Fischer at Heidelberg he came to a realization that he must devote his life to "studying man's inner life and the spiritual ground and foundation of the universe."

Rufus Jones' great life work was in the class rooms at Haverford College where he opened up a new vision of life to hundreds of young men. He felt that the student needed not only to "eat of the tree of knowledge" but also of the "tree of life."

In this book, David Hinshaw has emphasized Rufus Jones' place of leadership among Friends, as Editor of THE AMERICAN FRIEND for some years, as a speaker at Yearly Meetings, conferences of Friends and frequently Friends colleges, as a leader of the American Friends Service Committee. The extending of his influence to non-Friends is shown in the hundreds of lectures before colleges and religious groups, in his trips abroad for specific service, and in his many books, which have been an inspiration and source of spiritual understanding for many.

This book is very readable, and we see Rufus Jones in the anecdotes and peculiar expressions. The remembrance of times of deep spiritual fellowship is brought to us. I am sure that all Friends would find their lives enriched by reading this presentation of a great and loving personality.

William E. Berry

Trends in American and Canadian Quakerism, 1925-1950, Friends World Committee, American Section; 64 pages; 50 cents.

"When knowledge becomes related and dedicated to righteousness, a day may break with clearer certainties than any of the last twenty-five years." A Friend wrote these lines in concluding his Yearly Meeting's "trends." They express very well one of the purposes of this little handbook.

Dedicated to the late Leslie D. Shaffer, a friend of all Friends, this brief survey of Yearly Meetings on the American continent is an invaluable contribution to Quakerdom. It should give Friends of all varieties cause for rejoicing as well as reflection, for it shows our frailties as well as our strengths.

Comparative memberships twenty-five years apart reveal both decline and increase. Changes in organic relationships and the expansion into new areas, together with the creation of new Yearly Meetings, indicate a growing edge of Quakerism on this continent. Intervisitation, youth camps, education, evangelism, missions, social concerns—all have their exponents in this family album. The Friends World Committee for Consultation has done well to add this survey to its previous pamphlets on Quakerism in Japan and Switzerland.

Harold N. Tollefson

The second number of the Christian Education Bulletin is available to local meetings on request from the Christian Education Board, 101 South 8th Street, Richmond, Indiana. The Bulletin is designed to give assistance in plans and resources to Christian Education Committees in the local meeting. It also contains news of the work of the Board.

A packet of literature intended to aid Christian Education Committees in planning their Advance is also available from the Board at the above address, price forty cents. The theme of the packet is "Local Meeting Fellowship."

I WENT TO PHILADELPHIA

I went to Philadelphia to greet the Spring
And met her there in many a different guise:
Beyond a grill in tulips blossoming
Like Spanish girls beneath a duenna's eyes,
With arms outstretched for lilacs, daffodils
And iris from the creeks of Brandywine,
She brought the lilting greenness of the hills
And all the radiance of the warm sunshine.
Near Wisihickon Bridge canoes so gay
Were spots of color flashing through the trees;
In parks we watched the boys and girls at play,
And kites, string-held, go veering with the breeze.
At sunset on the narrow steps of stone
We saw a tired mother and her child.
Spring touched the shoulder (as he walked alone)
Of an old man who sadly, softly smiled
And murmured to himself a little word
As with his stick he pushed dead leaves away.
She walked beside a low-voiced lad and heard
His promise to a girl to meet next day.
A quickening force that pulsed within my soul
Urged me anew to push forth into life
To create beauty and to sense the whole
Great plan, to try to understand its strife,
Accept the challenge new-found love can bring,
And seek for truth with open, seeing eyes.
I went to Philadelphia to greet the Spring
And found her there in many a different guise.

ANN DIMMOCK

WEATHER REPORT

(State College)

We know Spring has reached the campus
For two houses' dainty scions,
Little Sue and Betty Frances
Have bouquets of dandelions!

ANN DIMMOCK

GRACE NOTES

One robe—all monochrome, or black and white—
Might well have been your fate, O lovely world!
And we, sojourners on a dark sphere furled,
Might wait in apathy a starless night.

Need there have bloomed the purple lilac tree
To permeate with sweet nostalgic scent
The warm spring nights? Or need the grass be blent
With clover-banquets for the honey-bee?

Or bird's call trilled through sober shades of grey
Which slowly part to greet dawn's eager glow?
The cardinal's flight through swiftly whirling snow—
A splash of vivid red on silver day?

The grace note swells a meager harmony
Into fulfillment of its latent heart:
Earth's common strain—by Heaven's deep subtle art—
Becomes a rich and vibrant harmony.

REBA M. THOMAS

Gambling In A Nutshell, written and drawn by Orval H. Austin for the Criminal Court Committee of the Louisville Council of Churches; 47 pages; 15 cents.

Packed with facts concerning this far reaching problem of America, this booklet can be read in a very few minutes, but it will prove a source of considerable help in opening our eyes to the real vice that gambling is. This ought to be widely used by local public morals committees in the Society of Friends.

Wm. Merton Scott

Parables of Crisis, by Edwin McNeil Poteat; Harper & Brothers; 1951; $2.75.

Here is a book of eighteen chapters by a former theological seminary president and preacher of renown. Through it, one gets a different slant on the parables. His first chapter explains the crisis period of 31 A.D. He then proceeds with the parables bearing upon this crisis period, the situations of tension which men faced then, and which we still face. His characterizations of the parables are refreshing and present new insights into the meanings of these familiar parables.

Robert M. Jones

The Life of Jesus, by Edgar J. Goodspeed; Harper and Brothers, 1950; 237 pages; $3.00.

Another *Life of Jesus* has joined the hundreds which have been written about the greatest figure in history. Many have been written in purely devotional tone, with carelessness in the historical facts, and the picture of Christ, rather than the Jesus of history, has resulted.

In this new *Life of Jesus,* we see the competent and careful scholar at work, weaving a most beautiful and appealing story of the man of Galilee, based upon honest scholarship. The reader notes the absence of footnotes, which usually go unheeded by the general reader. Everything of value is woven skillfully and interestingly into the narrative.

This *Life of Jesus* recovers the Master from the dogma of the church, from the painted church windows, from devotional illusions about him, and places him back in Palestine with the people who loved him, doubted him, and crucified him.

No single aspect of Jesus' life and ministry is side-stepped or evaded. Each is dealt with in scholarly, reverent fashion, with few conclusions not based upon the Gospels. Dr. Goodspeed is never dogmatic, but presents the facts from the records, and then leaves the conclusions for the reader.

Many new insights are presented, and much sermon material may be found in this book. As the publisher suggests, laymen and ministers alike will find this new *Life of Jesus* "warmly appealing" if they will read it with open mind and heart.

Robert M. Jones

Good Neighbors to New Neighbors; order from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

This booklet has been prepared to aid the sponsors of displaced persons in working out mutually satisfactory relationships with their "new neighbors." It reflects the experiences of some of the more than sixty Friends and the members of other denominational groups who have already assumed the responsibilities of sponsorship. The A.F.S.C. is still in need of sponsors for D.P.s. This publication may encourage new sponsors, and will be of value to present and prospective sponsors.

On a broadcast presented during time made available to the American Friends Service Committee, Dr. Harry A. Overstreet, author of the recent best seller, *The Mature Mind,* spoke answering a recent speech advocating intensified conscription and militarization made by James B. Conant. Dr. Overstreet outlined his reasons for believing force to be absolutely inadequate for the job of keeping peace. The talk, "Full Danger—Full Defense," given March 10, is available from the A.F.S.C., 20 South 12th Street, Philadelphia 7, Pennsylvania.

From Our Readers

To the Editor:

I have appreciated your efforts in the editorials. There has been much spiritual food in them. I have been studying the Sunday School Lesson in the Penn Quarterly and felt as if my soul had been fed. I feel more like being of service to those I come in contact with. I feel that the Penn Quarterlies have something in them that many others lack. There have been some thoughts in them at times that should not have been there and that, if left out, would make them acceptable to some groups which do not use them.

We should be a group that is growing. Winning others to accept our Savior and to live His Life is our only foundation. George Fox said, "Christ hath the answer to our every need." I think we have many leaders who are apart and above the ordinary run, and I feel also that Friends are to have a growth that we have not seen since Fox's time. If we do not grow in a definite way spiritually and in numbers, we have no right to continue as a Society or denomination.

A. Leo Frazier

119 N. Buxton
Indianola, Iowa

HOSPITALITY IN KENT

To the Editor:

Petts Wood, England, fifteen miles from the centre of London, is on the fringe of the green, wooded Kentish countryside. We are a Preparative Meeting, and our Meetings for Worship are attended by about twenty-five Friends. It has been our desire that, in our small way, we should contribute to Anglo-American understanding. Briefly, we hope that this letter may catch the eye of an American couple who would like to visit England this year, for some of our families offer the accommodation and hospitality of their home for two or three weeks for that couple. Our visitors could go sight-seeing as they please, and we for our part would introduce them into our Meeting and into our circle of friends.

If any couple who is interested would care to write to me, I shall be pleased to see whether I can make the necessary arrangements.

Cedric Shaw, *Clerk*
Petts Wood Preparative Meeting
21 Newstead Avenue
Orpington
Kent, England

OUR CONSISTENT IDEALISM

To the Editor:

Not long ago, a writer in a national literary magazine expressed grave concern for the mischief lurking potentially in the Quaker plans for peace with Russia proposed last year. The writer expressed friendship for Friends, but skepticism for their idealism, and he joined the great army of current writers who preach faith in "practical men."

Is it not possible that many Friends feel as these writers do and are slowly, or even abruptly, abandoning Friends' traditional idealism? If so, would it not be wise for them to re-examine the record of "practical" men? Perhaps they could begin with the following: "The world situation at the present time indicates that the hopes of civilization rest on the worthy banners of the courageous Russian army." This is part of a statement made in *Fortune Magazine* in December, 1942, by General Douglas MacArthur. It makes us wonder whether Friends' peace testimony itself has not changed less in three centuries than the principles of one of the world's most famous "practical" leaders in less than nine years.

Francis Hayes

2035 N.W. 7th Lane
Gainesville, Florida

Someone has said, "Praise, like smoking, is more dangerous when you inhale." When Quakers are praised, do they inhale?

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

MISSIONS FOR THE WORLD WE LIVE IN

Fred Goodsell, one of the two Executive Secretaries of the Division of Foreign Missions of the National Council of Churches, spoke at the Monday evening session of the annual meeting of the American Friends Mission Board held in Richmond, April 16-19. His topic was "A Missionary Emphasis and Program Suitable for the World in Which We Live." Excerpts from this speech follow.

I remember a young man who came to our mission station in Turkey once. He was a new recruit, full of vigor and ambition. He asked us, at the very first station meeting, three questions. He said, what are you trying to do? How far have you gotten? How can I help? These are the questions we must face. In other words, what is our objective? Then thinking of the world in which we live and the forces which are arrayed in opposition to this objective, what is the program or emphasis which would best accomplish that objective?

I would like to review briefly some answers to that question because I think they are very pertinent to the question of emphasis and program. First of all, let me dwell a few moments on what seems to me to be the Biblical answer. In the eighth verse of the first chapter of Acts, we are told that after they lingered for a while in Jerusalem they were to go out and, "you are to be my witnesses . . ." When we think of witnessing and being witnesses, I think we state in about as accurate way as we can the great objective of our world mission.

Missions as a Witness

We are witnessing to the fact that if a person or group comes to know Him and to make His spirit and His truth and His love the basic ruling forces in their lives, they are thereby His witnesses throughout their lives.

I would like to refer to an answer which the Madras Meeting of the International Missionary Council gave to us as the basic purpose as they thought of it. They said, our main purpose nowadays should be to strengthen the church, to strengthen the community of those who look to Christ as the living Lord and savior of mankind. For a number of years the thought of mission boards has been very strongly focused on the fact that the younger churches, having grown up during the last 100 to 150 years in almost all countries around the world, are forces, humanly speaking, through which God's Kingdom is to be made real to men.

We must strengthen the younger churches through expectant evangelism. That is, a type of evangelism that is not only alive but believes that God is leading toward a wider demonstration of His power among men and that He will call men and groups of nations into His service, into fellowship with Christ.

Two Threatening Forces

When you think in terms of the forces that oppose the Christian mission around the world today, you must think primarily of two. It is necessary to think of Communism and of secularism. We must as Christian people in our reaching out, in our witnessing, find the right approach to those areas under the grip of Soviet Communism or to those areas which are struggling with the whole question of their attitude toward Communism. Does it really answer the questions that they have, is it the solution to the problems of poverty and distress that many millions of people in other parts of the world face?

The other force that is threatening the life of our churches, and the life of our Christian communities by and large, is what I call secularism. Let me be very clear as to what I mean. Secularism is that attitude of mind which either denies or ignores the truth of all Christian experience, and thereby denies God, as it were, takes Him to the edge of the universe and bows him out, saying we have no longer any use for you. The secular mind is not always the anti-religious mind, but it is the irreligious mind, the mind of a person who does not have any sense of need in his life for God. With these two evils facing us, what can we do?

One of the chief aims of a mission board is to train indigenous leaders. If there had been more vigorous effort thirty years ago to emphasize this in our missions in China, the church there would be in a stronger position. Think of Friends' mission fields. Can you find ways to develop stronger and more Christian leaders? This is the basic problem facing every mission board.

We have also to think of another important matter, the possible cooperation of the various mission boards with the United States government in its plans for Point Four. According to a unit of the State Department set up to administer Point Four, mission boards are being invited to consider how they may cooperate with the government in this plan for raising the standards of living in underdeveloped areas.

Another matter which must be solved is the question of better preparation of missionaries. We take for granted their consecration and devotion, but how can their skills be brought to a higher level of efficiency?

The possibility of demonstration projects in underdeveloped areas is an important emphasis that must be explored. I remember visiting in north central India Sam Higgenbottom's Institute of Agriculture. I was perfectly amazed at the degree to which that school had become a demonstration center of what agriculture could be in India. All the way from care of stock to the choice of feeds, the preparation of the soil, it was a veritable model. I was interested to ask Dr. Higgenbottom about the cows that you see wandering around the streets of India. Dr. Higgenbottom said that India might be a rich country agriculturally if they would only take a different attitude toward the sacredness of the cow.

Service to Illiterates

The possibility of training people to teach adult illiterates to read by the method of Frank Laubach is an important emphasis to consider. The educational departments of many nations respect this method and are eager to bring it to their people. However, as Dr. Laubach states, teaching illiterates to read is not enough. That is only the beginning. After that person learns to read, what is he going to read? Dr. Laubach has written three books for those who have just learned to read, but there should be three hundred at least.

Lastly, there is the field of service, temporary projects, to relieve suffering in needy areas. For instance think of the perhaps 800,000 refugees from Israel who are homeless and hungry with little prospect of immediate relief from this difficult situation.

These are some of the major emphases which are an important part of any missionary program suitable for the world in which we live.

If we had the kind of life that characterized early Christians and early Friends, we would not *have* a missionary society, we would *be* a missionary society.

Elton Trueblood

In the United States, the growing importance of Africa has been recognized by two universities: Lincoln, at Oxford, Pa., and Northwestern, at Evanston, Illinois. Each is to establish an Institute of African Affairs.—(WP)

The Sunday School Lesson

Prepared by Russell E. Rees

For May 20 - Religious Revival in a Nation's Life

II Kings 18:1-7, Isaiah 31:1-3

The old adage of Israel, "The fathers have eaten sour grapes and the children's teeth are set on edge," is refuted in the life of Hezekiah. Ahab, the father of Hezekiah, was responsible for much of the evil which had entered into the life of the nation. At least he had fostered practices which abetted evil. How then can you account for a son who turns directly the other way and tries to abolish the causes of evil? Perhaps this is one of the evidences which convinced Ezekial that "every man shall die for his own sin," and that also every man shall live by his own virtue. For neither sin nor salvation is necessarily inherited. It is possible to dissipate a good inheritance and it is possible to redeem a bad one.

It takes much courage to run against the current of popular opinion and practice. And I suppose it takes still more when one's own father has been the prime mover in those practices. Yet it is one of the hopeful things about human nature and human history. We are not the victims of our ancestry. We are not the prisoners of history. Individuals and nations can do what is right in the sight of the Lord even though preceding generations have taken the way of evil. Man is not a robot but a free spirit, and he can change his mind and his direction, he can repent of evil, and he can do the works of God in spite of heredity.

Three sentences stand out in this story, "He did what was right in the sight of the Lord," and "He trusted in the Lord," and "The Lord was with him." This is a trinity of ethical reality which we are all too slow to realize. The stars in their courses are on the side of true moral effort. A man is never weak when he acts virtuously; he may be in a minority but he is always on the side of ultimate strength.

Isaiah tried to convince his nation that the above statement is true. Evil is weakness, and weakness is not made strength by running down to Egypt for an alliance. Horses and chariots will not compensate for spiritual unworthiness. Power politics is a game men often play when their own cause is weak.

It takes a brave man to admit that he has been in the wrong, and it takes a very brave nation to admit that its ways are evil. Repentence is something easily talked about but seldom practiced, for repentance requires first that we acknowledge we have been in the wrong. Pride keeps us from admitting our mistakes, and so keeps us in the practice of wrong-doing. Israel is not the last nation to trust in horses and chariots, and to multiply evils rather than admit possible error.

Hezekiah's religious revival consisted in breaking down the "high places," disposing of the images, cutting down the groves, and directing the thought and worship of the nation back to Jehovah. This involved a whole social reform because the worship of Baal was associated with terrible evils which were foreign to the moral history of Israel. Religious revivals which do not involve moral and social change are shallow and of short duration. But when the revival carries through to repentance and new moral effort they are getting at the roots of the matter.

Questions:

1. Does the story of Hezekiah's reform movement give any indication of the direction in which our own revival should move?

2. If we were to take Isaiah seriously what changes in national policy would we have to adopt?

For May 27—God Chastens His People

Jeremiah 29:1, 4-14

The history of Israel was one of reform and relapse. Periods of religious revival were followed by periods of religious deterioration. Pride and selfishness undermined moral purpose and the nation soon fell back into the sins of greed and self indulgence. This checkered career of the nation led finally to disaster and to political ruin. Finally Babylon swept into the nation and carried off the leaders who continued to play fast and loose with their promises. To many it must have seemed like the end of the world, or at least the end of any hope for a better day. It was then that Jeremiah and others saw the need to speak to the need of the nation, words of hope and encouragement.

The words they spoke must have seemed like strange words. "Take wives and beget sons . . . and seek the peace of the city." Is this a counsel of timidity? Was Jeremiah suggesting a resignation to an evil situation? Is this that terrible word, appeasement? What is to be expected if one yields to brute power? Would it not be better to advise them to become a constant subversive element in the nation, increasing the difficulty of the government, and hastening the day of popular revolt?

There were many saying just what is implied in these questions. In fact it was the persuasive promises of these "prophets and diviners" which prompted Jeremiah to write to the captives in Babylon. They were being led to believe that a vigorous revolt against the power of Babylon might be successful. They were being encouraged to seek the disunity and the downfall of the nation. And Jeremiah said, do none of these things, but be good citizens, create a sound home life, make the city of your enforced habitation prosperous and peaceful, and in due time God will bring about the opportunity for your release and return to Jerusalem. How much the captives followed this advice we do not know, but it no doubt had great effect upon them. This we do know that in due time they were given the privilege of returning to the beloved city of Jerusalem.

It always amazes me to turn up some such jewel as this in a document as old as the book of Jeremiah. It is so sound and sane, and so applicable to other world situations. The point of the advice is sharpened up by Jesus when he said, "with what measure ye mete it shall be measured to you again." And it has received a magnificent illustration in the Holy Experiment of Penn in the colony of Pennsylvania. Many of the colonists who came to America treated the Indians with awful cruelty, but Penn was determined to seek the peace of the Indians. He sought their well being, their health, their full enjoyment of the country. He came not to displace them, but to live with them, and the tranquility of the relations between whites and Indians in that colony is one of the lovely spots in a bloody history.

Men imagine that they could live the good life if only the environment were right for it. For centuries they have attempted to set up an ideal situation so that they might live nobly, when as a matter of fact it must be the other way around, men must live nobly in order to bring about the ideal world.

Questions:

1. To what extent do you believe that as you mete, it shall be measured to you again? Are there situations where you would be afraid to rely upon it?

2. In terms of the world situation what is the message of Jeremiah? Are you courageous enough to try it to see whether or not it would work?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Keith Kirk has become Friends minister at Fresno, California. He replaces Raymond Cramer, who has moved to take over pastoral duties at East Whittier, California.

* * * *

Richard R. Wood, Editor of *The Friend,* visited several Indiana Meetings recently under the auspices of the American Friends Service Committee. He spoke to groups of Friends at Muncie, Winchester, Mooresville, Carmel and Sugar Plain on two themes, "The Neglected Essential of Peace," and "A More Positive Foreign Policy."

* * * *

Dr. Khalil Totah, father of Sibyl and Joy Totah, students at Lincoln School in Providence, Rhode Island, has given to the school a valuable original manuscript of Alfred Tennyson's "The Human Cry" which follows the poem "De Profundis" written by Tennyson on the birth of his son Hallam. It was presented to Dr. Totah by Tennyson's grandson. The manuscript will be on exhibition at Commencement.

* * * *

Helen Kindel has flown back to Minneapolis from the African mission field for an emergency operation. It is reported that she is responding very satisfactorily to hospital treatment. The Kindel's infant daughter, Arlene, came with Helen and is staying with her grandparents in Missouri. Helen Kindel shared her concerns with Friends at the Minneapolis Meeting during the morning worship hour on April 1.

* * * *

A Rural Life Conference planned by Western Yearly Meeting was held recently at Hutsonville, Illinois, with one hundred and five Friends attending the two sessions. Orville Fisher, Chairman of the Rural Life Committee of Western Yearly Meeting, presided. Glenn Reece served as discussion leader and Stanley Hamilton addressed the group on the Rural Life Association and on "What is Efficient Farming?"

* * * *

The dilemmas of American power will be the general theme of the 1951 American Friends Service Committee Institute of International Relations. There will be twenty-three institutes in all, beginning on May 15 and going on through August, attracting men and women from Vermont to California. Five of the Institutes will be special family institutes with emphasis on bringing up children to be peace-minded. The Institutes meet for ten to twelve days with such faculty members as Kenneth Boulding, Henry Cadbury, Maynard Krueger, A. J. Muste, Eddy Asirvatham and many others.

* * * *

The report of the President's Commission on Migratory Labor, "Migratory Labor in American Agriculture," is now available. Robert C. Jones, a Friend, was a member of the Commission's staff. Robert and Ingeborg Jones have an article, "Inter-American Cooperation in the Social Sciences," in the winter 1950 issue of the UNESCO International Social Sciences Bulletin.

* * * *

Tucson Quakers moved into their new Meetinghouse early this month. The group has been meeting for ten years in temporary meeting places. Several years ago, a member donated a key lot. The Clerk, Arthur Binns, a retired contractor, had charge of building operations. This is the first Friends Meetinghouse built especially by and for Friends in the state of Arizona. More than seventy-five Friends and visitors attended the first service.

* * * *

New Providence and Honey Creek Meetings in Iowa have sponsored four displaced persons families, numbering sixteen persons. The two meetings formed a Joint Planning Committee, with Marion Rains as Secretary, to secure displaced persons for farm settlement in their community. All four families have been settled on farms during the past year. One family came originally from Latvia, one from Poland, and two from the Ukraine.

* * * *

A Spring Conference on "Important Issues of Our Time," will be held at the Charles Street Meetinghouse in Boston, Massachusetts, with such leaders as Henry Cadbury, Cecil Hinshaw, Milton Mayer and Pitirim Sorokin participating. Theme of the conference, which is sponsored by the New England Regional Office of the Service Committee, is "The Individual and the State." The two-day conference, April 27-28, is open to all.

* * * *

A work-study conference for twenty-three ministers was held at Earlham College and Quaker Hill recently. The theme, "How to Do the Job," was related to actual work on the Earlham Meetinghouse and to discussions on the practical approach to problems. The Indiana ministers interspersed the roofing of the central section of the Meetinghouse between their sessions with Edward Allen, Dean of the College; Elton Trueblood; Stacy Wesner, Minister at Carmel, Indiana, and Roy Burkhardt, Minister of the Community Church at Columbus, Ohio. Interest in the conference was high among neighboring Friends ministers, and another work-study session may be planned by Charles A. Johnson, Field Secretary for the College.

* * * *

Jonathan Barasa, an East Africa Yearly Meeting Friend and former teacher in Friends Mission schools, has been studying agriculture and local government in England at the invitation of the British government. He is Chief of the Lugulu district in Africa. His wife, Ruth, who accompanied him to England, is Clerk of their monthly meeting. While in England, he visited the farm of a Yorkshire Friend, attended a special peace testimony meeting at Harrogate, and spoke to a large meeting on "Friends in East Africa."

* * * *

Margaret T. Simkin of Los Angeles, California, writes of her concern in the organization, Women Against War. This fellowship of women, which affirms refusal "to take part in any war" and intent "to do all in my power to halt the militarization of our people" has grown in the year of its existence to include women in eight states. Margaret Simkin states, "We have chosen this way because we believe that the time has come when those of us who recognize deep in our hearts the sin of war *must* 'stand up and be counted'." The address of Women Against War is 1032 West 36th St., Los Angeles 7, California.

Friendly Fellowship

CINCINNATI, OHIO — Paton and Beatrice Crouse of the American Friends Service Committee Regional Office in Columbus spent a Sunday recently at the Cincinnati Meeting. At the morning service, Paton Crouse spoke on "Quaker Responsibility Toward a World Revolution." Following a carry-in supper in the evening, Beatrice Crouse spoke on "A Psychological Interpretation of the Bible." Boris Karlow, the displaced person sponsored by the Meeting, is now studying English at night school while employed in the daytime as a welder, a trade he learned in a D.P. camp in Bavaria.

Annabelle Schwentker

* * * *

RICHLAND, IOWA — Orin and Oshea Hutchins, Pastors at Richland and Woolson, in and near Richland, Iowa, alternate the Bible School and morning services for worship with a united service of both Meetings in the evening at

Richland. The Easter message was given at Richland by Orin Hutchins. Eighteen Friends were welcomed into membership at this meeting. An Easter program presented by the Bible School was followed by the welcoming into membership of seventeen members at Woolson. In spite of an early snow storm and bad roads, there was a splendid attendance at both Meetings. These and other increased interests in the activities of the Meetings give us cause for encouragement and thanksgiving.

Orin L. Hutchins

* * * *

BANGOR MONTHLY MEETING, IOWA — During the past few months, Bangor Monthly Meeting has completed several projects. The floors of the church were refinished by the men of the church and new rugs purchased by the Monthly Meeting and the Women's Missionary Society. Mabel Vincent of Buff Bay, Jamaica, was with us for an evening meeting and gave a very interesting talk about the work of her church. Last winter, Kathryn Loutzenhuizer of Des Moines held evangelistic meetings with very definite results. The Monthly Meeting has sent out the first issue of a quarterly news sheet. This is primarily to inform the non-resident members of our activities and of our interest in them.

Hester Parsons

* * * *

MARSHALLTOWN, IOWA—Bangor Quarterly Meeting met at Marshalltown in February with Orval H. Cox in charge of the devotional period. Gerald Dillon of New Sharon spoke, admonishing elders and overseers that a most holy and sacred trust to watch over the flock has been committed to them. His subject for a later speech was "Proof of Your Love." The Women's Missionary Union meeting was given over to making final plans for the National Conference of the United Society of Friends Women to be held April 27-May 2. The Inter-Varsity Gospel Team from Iowa State College presented the Young People's program on Sunday afternoon.

Maude Hall

* * * *

CHICAGO, ILLINOIS — A special Easter service at Chicago Friends Meeting presented the events of the last night the Disciples spent with Jesus and the parting messages he gave them. The story of the Upper Room was enacted by twelve men. Frank Hollingsworth read a synopsis of the Last Supper. In April Russell E. Rees spoke on his ten years as Pastor of Chicago Meeting, the changes which have taken place, the advancement which has been made, and the hope for the future. The new Meetinghouse was erected in Morgan Park two years ago, and a parsonage purchased. James C. Matchett is still serving as Statitician, the only one of the original officers. Chicago Monthly Meeting Friends feel that their concern is in hope, not history, not what they have done but what they can do to demonstrate that Friends really have a message for the world.

Emma H. Hadley

* * * *

AMBOY, INDIANA — The Wabash Friends Choir gave a concert at the Amboy Meetinghouse on Sunday evening, April 15. Earlier this year the Amboy Choir had sung at Wabash. Xen Harvey of Fairmount, Indiana, held the pre-Easter services at the Amboy Meeting with an average attendance per night of 130. The Pilgrimage Play, with several churches in the community cooperating, was shown on Sunday evening, April 1.

Marie Lamb

In the Larger Circle

A second hospital for the mentally ill has been opened by the Mennonite Central Committee this year. King's View Homes, located near Reedley, California, is dedicated to prayerful care for the mentally ill. The Mennonite's first mental hospital, located in Maryland, has been in operation since 1948.

* * * *

Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches who attended the Five Years Meeting sessions last fall, will visit churches in Australia and New Zealand in May. Although he has paid twenty-five visits to Europe and to Asia, this will be his first visit to the Australia-New Zealand area. (Ecumenical Press Service)

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JAPANESE FRIENDS WRITE

We, believing in the Divine Seed in each individual and opposing war because of the very belief, hereby communicate to our fellow Friends in other parts of the world and to others who may share with us the same deep concern, our peace testimony in view of the imminent global crisis. May the Spirit of God be with you. We look forward, prayerfully, to hearing from you assuring us of your fellowship in this hour of the deepest anxiety for us in Japan and for mankind as a whole.

1. We do not want, and would strongly deprecate, any settlement that may be conducive to another war.

2. We believe that Japan should remain neutral in order not to aggravate the present international tension.

3. We are opposed to the repeal or alteration of the Japanese Constitution pledged to the principle of war-renunciation and total disarmament.

4. We do not seek Japan's security in the armament of any nation or association of nations, placing our trust in the security of disarmament and good will.

The Peace Committee of the
Japan Yearly Meeting of Friends

Tamon Maeda	Paul M. Sekiya
Iwao Ayusawa	Tane Takahashi
Tokuya Azumi	Toyotaro Takemura
Tano Jodai	Kiyoshi Ukaji

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BIRTHS

BARNES—To Joseph and Grace Barnes, a daughter, Susan, on March 26, at Glens Falls, New York.

BARRETT — To Hugh and Bertha W. Barrett, a son, Hugh David, on March 19, at Indianola, Iowa.

BENSON—To Vern, Jr., and Margaret Brown Benson, a son, Kenneth, on March 22, at Wabash, Indiana.

DAWSON—To Marlin and Helen Dawson, a son, Duane Perry, on March 28, at Baltimore, Maryland.

DE BUTTS — To Virgil and Mildred Davis De Butts, a son, David Addison, on February 28, at Melbourn, Iowa.

FORDYCE—To Phil and Marilyn Lamb Fordyce, a daughter, Deborah Lynn, on March 16, at Indianapolis, Indiana.

GRIFFIN—To Phillip and Grace Griffin, a daughter, Martha Grace, on March 27, at Worcester, Massachusetts.

HARKIN—To Ivan and Margaret Glenn Harkin, a daughter, Melinda Sue, on February 5, at Aplington, Iowa.

HOLMQUIST — To Sven and Beverly Holmquist, a son, Jon Eric, on March 15, at Glens Falls, New York.

LAIR—To Gilbert and Marilyn Wetherbee Lair, a son, James Norman, on April 5, at Marshalltown, Iowa.

LUNDIN—To Beryl and Hillis Kemper Lundin, a son, Glen Kemper, on September 16, at Morristown, Indiana.

PORTER—To Jack and Naomi Hopkins Porter, a daughter, Annette Cecile, on March 28, at Wabash, Indiana.

STEWART — To Robert and Virginia Wheat Stewart, a son, Jeff Allen, on February 28, in Des Moines, Iowa.

MARRIAGES

ZAHNER-SIMKIN—Dorothy Ellen Simkin, daughter of Robert L. and Margaret T. Simkin, to Henry Richards Zahner, son of Louis C. and Barbara Zahner of Groton, Massachusetts, on March 20, at Los Angeles, California.

DEATHS

COUTANT—Emma Coutant, on March 26, at Clintondale, New York. Daughter of the late James and Clementine Heaton Coutant, she was born in Ardonia, New York, in 1865. She was a member of the Clintondale Friends Meeting, Clintondale, New York. Surviving is a brother, Peter Coutant.

DU FAU—Lidia N. Du Fau, on April 9, at Dayton, Ohio, aged seventy-nine. She was the daughter of David and Martha Turner Edwards and the widow of F. A. Du Fau. She was a member of Sabina Friends Meeting. Funeral services were conducted by her pastor, Chester B. McKean, with burial in Sabina cemetery.

ELLIOTT—Amanda Elliott, on March 15, at Champaign, Illinois, aged ninety-three. She was the daughter of Solomon and Penelope Morris Elliott, who lived near Dublin, Indiana. She taught in the high schools of Decatur and Moline, Illinois. She is survived by nieces and nephews.

ELLIS—Alice G. Ellis, on March 16, at her home in Marshalltown, Iowa. She was born in Fairmount, Indiana, in 1886, the daughter of I. R. and Mary Dillon Winslow. She was a member of First Friends Church at Marshalltown, Iowa. Surviving are her husband, Frank Ellis; two daughters, Irene Sanders of East St. Louis, Illinois, and Elizabeth Houseman of Springfield, Massachusetts; one son, Clarence Ellis of Bakersfield, California, and eleven grandchildren. The funeral service was in charge of her pastor, Orval H. Cox, with burial in Riverside Cemetery.

ELLIS—Helena Ellis, on March 21, at Clintondale, New York, aged ninety-nine. She was the oldest member of Clintondale Friends Meeting. She was born in Holland. Surviving is her daughter, Rev. Clemme Ellis White, of New York City.

HAINSWORTH—Ruth Hainsworth, aged seventy-six, on April 6, at the Randolph Nursing Home in Andover, Massachusetts, after a long illness. Born in England, she same to the United States in 1881 with her parents, Samuel and Martha Hainsworth. She was a member of Lawrence Meeting from early childhood. Surviving are two sisters, Mary H. Wilkinson and Anna M. Hainsworth, both of North Andover; and two brothers, William P. Hainsworth of North Andover and Levi Hansworth of Winchester, Wyoming. Funeral services were conducted by Arba J. Marsh, acting minister of the Lawrence Meeting.

MACOMBER—Edward L. Macomber, on March 4, at Westport, Massachusetts, aged seventy-four. His passing, the result of being hit by an automobile, ended a long active career of service. After one year at Haverford College, he was called home to act as Town Clerk, an office he held for fifty-three years. He was Chairman of the Sandwich Quarterly Meeting Evangelistic and Church Extension Committee for many years. He was active in the Yearly Meeting Permanent Board and School Committee. He was trusted for his legal knowledge and abilities and could be depended upon to sustain the historical position of the Society of Friends. Surviving are a son, Captain John A. Macomber, serving with the U. S. Army, judge advocate section, in Japan; three married daughters and four grandchildren.

MENDENHALL—A. Harvey Mendenhall, on March 18, at Richmond, Indiana, aged ninety-five. He was born of Quaker parents, Elijah and Elizabeth Reeves Mendenhall, at West Elkton, Ohio. He married Esther Jane Irish in 1881, who died in 1933. Later he married Elmira Hooker, who also preceded him in death. Surviving are his daughter, Bertha Lindley; eight grandchildren; twentey-four great grandchildren; and a sister, Esther Pugh, of Eaton, Ohio. He was an active member of the New Salem Friends Church, serving in several departments of the Meeting. The funeral was in charge of Fannie Gentry, assisted by Clyde Watson.

RAUB—Nellie Taylor Raub, on April 2, at the home of her daughter, Charline Raub Carney, in Monticello, Indiana, aged seventy-two. She was a member of the Farmer's Institute Friends Church. The daughter of Sylvester Taylor, Jr., and Nancy E. Baugh Taylor, she spent her early childhood and youth in that community, moving with her mother and husband, Jacob Raub, to North

Dakota in 1907. The family was among the first settlers when Ft. Berthold Indian Reservation was open for settlement in 1912. She returned to Indiana in 1917, obtaining a B.S. from Purdue University and an M.A. from Indiana University. She taught as an elementary school teacher, high school teacher, college instructor and Dean of Women for thirty years. She served as Dean at Illinois College, Jacksonville, Illinois, for four years. She was instrumental in establishing a public library for Westville, Illionis, while teaching at the high school there. Since her retirement in 1942, she has been engaged in the writing of a history of the Farmers' Institute Church, the oldest in Tippecanoe county. It was completed a short time before her death. Wherever she has lived, Nellie Raub has been a leader in church and community work. Surviving are two daughters, Mrs. John C. Carney of Monticello and Mrs. Howard C. Williams of Kokomo; and three grandchildren, John C. Carney, Jr., Charline and Marilyn Williams.

SETTLE—Bess Riggs Settle, on January 21, at her home in Clemons, Iowa, aged sixty. She was born in Knightstown, Indiana, the daughter of Charles and Maggie Riggs. The family moved to Iowa when she was three years of age and settled at Union. After her marriage to Noah M. Settle, they moved to a farm near Bangor, where they lived until their retirement to Clemons. She is survived by her husband; one daughter, Mrs. Russell Weise of Belle Plaine, Iowa; three sons, Burnell Settle of Clemons, Iowa, Kempton Settle of New Providence, Iowa, and Ronald Settle of Union, Iowa; and by seven grandchildren. Services were conducted at the Bangor Friends Church, of which she was a member, by Louis F. Savage, assisted by Arthold Latham.

VARNEY—Selleck J. Varney, on March 15, at Glens Falls, New York, aged eighty. He was a life long member of the Society of Friends and of the Glens Falls Meeting. His financial acumen and counsel were valued over the years by the Finance Committee and the Trustees of the Meeting. He spent his early years on a farm east of Spires Falls, later moving to Glens Falls where he and his brother Jacob started a grocery and feed store in 1888. Later he became associated with the South Glens Falls Bank, rising to the position of president. He was also a member of Senate Lodge 456, recently receiving his fifty year Masonic medal. Surviving are his wife, Florence L. Varney; a niece, Ruth Varney Hathaway of Lexington; and two nephews, Addison M. and Benoni J. Varney, both of Glens Falls. Services were conducted by Cecil E. Pearson and Robert Rumsey.

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First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block west of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meetin, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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FRIENDS ACADEMY

Founded 1877

COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

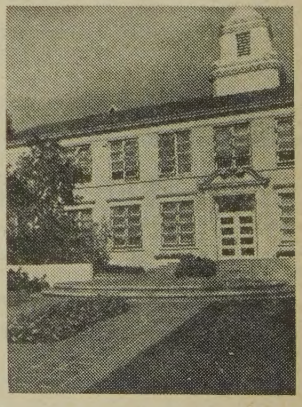
With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

WHITTIER COLLEGE

The Quaker College of Southern California

- Complete liberal arts curriculum
- Training for Christian service
- Professional and pre-professional study
- Approved by the Western College Association
- Sixteen miles southeast of Los Angeles in the heart of Southern California



For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA